1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

PLATE I

115
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KOTUX, HALCHIDHOMA INFORMANT

[FACING p. 9]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

PLATE II

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LAST STAR AND MRS. IDA REDBIRD, MARICOPA-HALCHIDHOMA
INFORMANT AND INTERPRETER

[p. 12 A]

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Maricopa

291 pieces of deerskin wrapped around the leg below the knee, bound in place by a strip of skin.

Although skin shirts and moccasins are credited to the Pima,[15] the Maricopa made no use of them.

The breechclout was called wemakxa'vâ; the bark skirt upu'i
192 or upu'iavâxai (avâxai' being now a woman's skirt of any mate-
291 rial); the under-aprons tilyuθi'k; the belt amĕ'l; the robe atkwĭnyĕ'p; the sandal haminy'o' acika'tĭs (haminy'o' being now any shoe), a woman's sandal xamanyu' hacâgya'dĭc ("cut out"); the legging kŭm^{a}ĕ't.

887 Garments were made by old people; old men making breech-
462 clouts and being repaid with rabbits or whatever the recipient acquired when hunting; old women made the bark skirts. Men alone made bark or hide sandals.

[481] Old people carried staffs (n,icao'ʀâ, "for the old"), some four and a half feet long.

• 302 The hair was worn hanging to the waist in back and cut in a bang at the eyebrows. But while the back hair of the women fell in a loose mass over their shoulders, men arranged theirs in some twenty strands, partially braided but primarily rolled. Some men let the hair at the sides hang loose as low as the breast, braiding only that at the back. There was intense pride in its appear-
[832] ance: a handsome man was reckoned one whose thick, glossy hair hung in a profusion of rolls quite to his waistline. This is the habit and attitude of the lower Colorado tribes, yet there was no attempt to lengthen it artificially as there. My Halchidhoma informant Kutox had his scanty, short hair in six braids lengthened with other human hair and horse hair, but he stated that he is the only one who had ever done this. Formerly when an old man's hair got short, he bunched it at the back of the head, where it was held in place by a woven band.[16] For convenience a man wrapped one roll around the others at the back of the head to hold them out of the way.

[15] Russell, *Pima Indians*, p. 157.

[16] My notes are not quite clear whether this was bound about the back hair alone or worn as a head band.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Kaveltcadom

Bartlett's observations on hairdress among Pima and Maricopa confirm my information. "Nothing is worn on the head [by women], nor is the hair ever tied up. In front it is cut off square across the eyebrows; the rest is suffered to hang loosely over the ears, neck, and about half way down the back, affording a protection to these parts from the intense heat of the sun. . . . . The head-band is worn by nearly all the men gracefully put on in several folds, with the braided ends hanging down on their shoulders. They also have a large woolen cord, from half an inch to an inch in diameter, of different colors, which they use as a head ornament, twining it around the hair. . . . . The men wear their hair long, never cutting it except across the eyebrows, down to which it hangs, and thus partially protects the eyes. When loosed, their hair reaches to their knees; but usually it is clubbed up in a large mass on their backs. Their earlocks either hang loose, or are braided in several strands, with little ornaments of bone, tin, or red cloth attached to them. But the decoration of their heads with the bands of which I have spoken, forms the most picturesque part of their costume. They have a singular practice of filling their hair with clay; so that when dry it resembles a great turban." He also described the hairdress of a war party: "Some had them [their head dresses] plastered with clay, so as to resemble huge turbans. Others had decorated the great club of hair which hung down their backs with bits of scarlet cloth, but more of them with the richly-figured sashes of their own manufacture. Some again wore their hair in braids tastefully wound around their heads, intermingled with pieces of scarlet cloth; while a few, less particular of their appearance, wore it clubbed up in a huge mass."[17]

Font declared the coiffure of the Kaveltcadom-Maricopa of Gila Bend the same as that of the Pima, which he described as follows: "The coiffure which the men practice with their hair is peculiar. They take a woolen cord, thin like the finger and long like a halter rope. Doubling it up they insert it in the hair. With the long end they tie it together and twist it over the head from the left side to the right, and then secure it with the loose end, giving it one or two turns around the head. In this way they carry on their heads a crest like a crown, in which they insert their feathers, little sticks, and other ornaments. The women wear their hair hanging down their backs and over their ears, banging it in front even with the eyes or the eyebrows."[18] I interpret his description of men's hairdress as a band twined into and wound around a mass of braids, themselves wound around the head.

Infants of both sexes had their hair singed all over the head with a little firebrand. This was done only by a person having nice thick hair, presumably so that the child's hair would also grow well. When a boy was two years old, a man who knew how was requested to trim it. He singed it short on the crown in a counter-clockwise spiral, leaving the forelock to be cut off at the

[17] Bartlett, *Personal Narrative*, II, 216, 228–30.

[18] Bolton, *Anza's California Expeditions*, IV, 49, 52; cf. Russell, *Pima Indians*, p. 159.

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middle of the forehead, the back hair hanging to the nape, and earlocks hanging to the point of the jaw. When he was five or six, it was let grow, hanging free all around, and when he was fifteen or so, he began to form it in long braids behind. Small girls wore it trimmed short all over the head. Hair was always singed, never cut off.

The hair was frequently dressed with boiled black mesquite bark to make it glossy and presumably to rid it of vermin. The long back hair was twisted in a knot on the fore part of the crown and plastered with this concoction, which when dry looks like grey mud. This presumably is the "clay" of the early observers. This could be brushed out of the hair. Yucca root was not used for washing the hair as in the more northerly parts of the Southwest; in fact, the plant was said not to grow south of the mountains occupied by the Yavapai.

The hairbrush was a bundle of stiff fibers bent at their middles and bound together. The fresh roots of a tall grass (ŏxtci', which is also the name of the hairbrush or any brush) were laid side by side, bound for some distance at the middle, bent in two, bound again, and the ends trimmed. The inner bark of willow or mesquite was used for binding since these, being sticky, held the fibers tightly. Such brushes were five or six inches long. The open loop of these brushes (Pl. IV, *c*) was quite characteristic.

A well-dressed man wore eagle down attached by a short string to his back hair. In default of down, an eagle feather was used. An old man who saw a little boy without this adornment would be perturbed and would scurry about until he had procured it for the lad. Last Star thought there must have been some special significance to wearing this, but did not know what it might be. Of course, eagle feathers had first to be purified by a shaman (one who dreamed of the eagle or buzzard) before they might be worn.

Hats were not worn, nor, in all probability, did many men wear headbands. A feather bonnet (kapu'ʀ)[19] was sometimes worn by men to signify the wearer's bravery. This was a hood of

[19] Doubtfully from Spanish *capucha*, *capota*; compare Havasupai pŭt, "hat," "headband," kapŭ'dĭvâ, "wearing a hat."

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Maricopa

deer hide, closely covering the crown and brimless: eagle feathers projected sidewise and vertically. Strings tied under the chin held it in place. 292

The beard and moustache, naturally scanty, was plucked out with the finger nails. An old man, as he plucked each hair, touched his fingers to his tongue, to feel whether he succeeded. The facial hair was pulled out, not to be good looking, but because it got in the way when talking or eating (!) and also because they wanted to paint their faces. 302

Facial painting for decoration seems to have been limited. White, red, and black were the principal colors. Men sometimes marked a stripe of black paint across the face covering the eyes; women used it only to blacken the lids and eye-sockets. Participants in certain dances, such as that connected with Killdeer singing, were specially painted. Men also applied white paint in transverse stripes across the long hair hanging down their backs.[20] On the other hand, face paint was used by both sexes as a cosmetic. Red paint was mixed with deer grease as a vehicle for this purpose. The Halchidhoma, while on the Colorado, obtained their best red paint in little bags from the Walapai. This was brought by the Halchidhoma to relatives among the Maricopa or traded there. Other red paint, used for decorating pottery and obtained by Maricopa from the Papago, may also have served for painting the face. [535] 386 [439]

Font observed of the Kaveltcadom-Maricopa at Gila Bend, "They are accustomed also to paint their faces and bodies, even though it may be with soot, as they cannot obtain red hematite. They decorate the painted parts with various stripes, and this is their gala dress."[21] 302

In cold weather, when hands were chapped, pumpkin seeds were parched and ground, soaked in water, and smeared on the skin. [751]

Tattooing resembled that of the lower Colorado tribes but was more moderate. Men were tattooed (agwisk) only on the forehead, women on the chin and sometimes the arm. There was no 304 [171]

[20] Font stated that the Yuma were accustomed "to decorate it [their hair] with figures in other colors" (Bolton, *Anza's California Expeditions*, IV, 108). [171]

[21] *Op. cit.*, p. 52.

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Maricopa

PLATE XI

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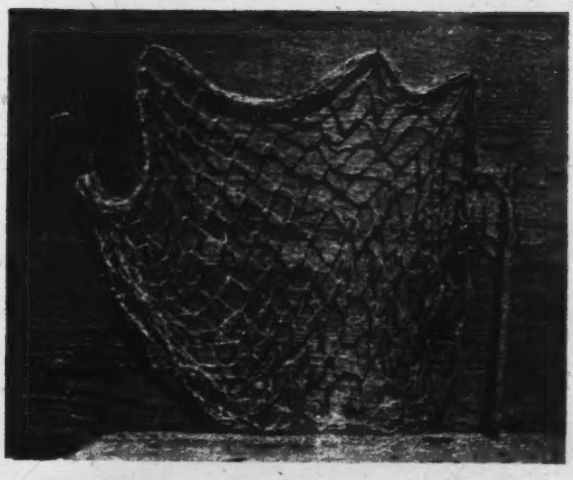
411
[302]
[342]

[386]



BOW POSITION AND RABBIT-NET

[FACING p. 131]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

to join in drinking: they had joined in battle, now they would be together drinking. Intoxication and incitement, with their proximity to the mountains while gathering the fruit, led them to set out at once against the Yavapai.

Further, Russell's Pima annals indicate conflicts rather generally distributed through the year with the greater number in spring and summer. Thus, the Yuma came against the Maricopa in October, 1833, the autumn of 1842, and in the summer of 1843 and 1857. My own information is that the Mohave raided Gila Bend in midwinter (1835?). While this tells nothing of the time their own parties set out, it at least indicates when Yuma and Mohave might be expected. Pima and Maricopa were in much the same situation respecting raids of the Yavapai and Apache and their own retaliating attacks. The Pima annals yield the following where the season is identifiable. The Apache-Yavapai came down in spring five times, in summer the same, in the autumn once, in winter twice. Pima attacks on them, either alone or with Maricopa or Papago allies, were in spring once, summer twice, and winter twice. Bartlett saw a Maricopa party set out in July, 1852.

Dress for battle was no more than everyday wear: breechclout and sandals. Older men coiled the long braids that hung on back and breast around the head, confining them with a headband. They sometimes let them hang full length until the enemy was neared, then bound them about the crown with one braid, or, like younger men, tied the ends of the braids together as they hung down the back. I am not certain that war paint differed from that on gala occasions. This included a mask-like black stripe across the eyes and horizontal lines in white across the long back hair. Similarly, the feather headdress may have been only the everyday one: a bit of eagle down or an eagle feather pendent by a short cord from the back hair. A feather bonnet, a cap with eagle feathers projecting sidewise and vertically, was worn by some to indicate their bravery, but this also was gala dress.[10]

A war party was observed by Bartlett in July, 1852. "Such as had their own cotton blankets, placed them around their bodies in folds, and over this wound

[10] See pp. 100, 157.

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Maricopa

727 783 RAČ'k): those who had slain an enemy, those who had taken scalps or captives, and the captives, the scalps, and their permanent keeper. The sentiment was not foreign in other fields of Maricopa thought. Eagle feathers were not casually gathered: they had to be purified by a shaman before they could be used. One had to tread softly, speak circumspectly, move slowly, where mountain sheep were concerned.

It is not wholly clear that such sentiments held with respect to all enemies. All references to the necessity for purification I gathered were to the Yavapai and Apache: not once during the more numerous references to the Yuma and Mohave was it mentioned. Unfortunately I neglected to direct questions to the point.

346 727 783 When the war party was ready to return from the mountains, one of the younger boys was sent ahead to carry news that they had killed the enemy. Some of the men at home then hastily built huts in preparation for their coming. These were close to the Gila at some distance from the village. They were like those built for the girls' puberty rites, with their openings always to the east. It was also essential that they stand in a row, but the direction of the row was immaterial. One hut was built for each man who had killed an enemy, taken his scalp, or made a captive.

727 783 Such men did not return with the main group of warriors, but followed. They walked slowly in single file and preserved an absolute silence. Sometimes the warriors ahead would try to scare them, to shake them from this course, but the killers always marched on slowly. Even when the whole group stopped for the night, these men camped at a distance.

[302] Before they started home, these men twisted their hair into a knot behind, and thrust into it some sharpened twigs of ivusĭ, a medicinal plant, as hairpins. Another such stick for a scratcher was stuck into the side hair. If they used their fingers, their [413] hands would get sore. This scratcher was about six inches in length: to the butt a bundle of feathers (for wiping the face) was [827] attached by a short willow bark cord. These men must not spit [753] on the ground but into the middle of a bush, because the spirit of the enemy was following and would breathe it up, causing them to fall sick.

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Maricopa

SCALP DANCE

727 535 [887] The scalp dance, which followed the sixteen days of purification, comprised a dance by day, followed by singing throughout the night. Old men and women alone took part, even the men who had taken scalps being excluded with other young people. The old women alone danced, but they as well as the men took part in the night performance.

727 The scalp was mounted on a tall pole by an old man, its permanent keeper. The performance derived its named from this, "enemy standing" (hwĭcĭvau'). Had an enemy been slain while raiding the village his corpse was mounted on another post beside it, facing the east, tied upright as high as could be managed.[31] There it would stay until it rotted away. The scalp had been previously prepared. It was fastened to a deerskin-faced hoop and the hair redressed in Maricopa style, with a feather on top and white lines drawn across the long braids. Every morning for sixteen days the scalper had washed it while he bathed, in order [783] that by this purification it might become one of themselves, no longer an enemy. This accounts for the redressing in Maricopa style.

535 727 [302] A ring of participants was formed around the pole with the singer and his helpers beside it. The old women wore their finery, painting their faces always with a black mask-like stripe across the eyes like warriors painted for battle. The circle of women moved counterclockwise facing the scalp, clasping one another's hands. Some would point at the scalp; others throw dirt at it. They yelled and howled in mockery, pretending their own scalps had been taken. The old men outside their circle joined in the cries. Captive children were also made to take part, being stripped naked and forced by the women to run about in the circle. A child too small to run well had its arms squeezed till it screamed and was forced to run until it could barely stagger. The dance continued all day.

[31] The Pima annals mention the Maricopa tying an Apache corpse to a post (apparently distant from their village) where it was allowed to remain. On another occasion the Pima strangled an Apache captive and left her body tied to a post (Russell, *Pima Indians*, pp. 49, 50, 203). Browne in 1864 saw a "crucified" Apache near Maricopa Wells (*Adventures in the Apache Country*, p. 104).

844 The navel cord was cut after the afterbirth was ejected. Anyone cut it and the stub of the navel was never tied. A delayed afterbirth was considered dangerous not only for the mother but the child. The afterbirth was buried a short distance from the house in a hole waist-deep, filled with stones and rammed earth. [732] Should a dog eat it, the child would become insane.

The newborn child was washed with warm water and tied in the cradle which was prepared before it was born. At this time, a woman who had no relatives to help her look after a crying child, would put her finger in her mouth and press it against the baby's palate, so that it would never cry later. They did not massage or mould the child's features or limbs as elsewhere. [856] Slight occipital flattening, due to lying on the hard cradle, was common and was desired. Warm ashes were put on a cloth placed on the navel and soaked with warm water. They might also place on the navel a salve made of a few crushed castor [439] beans (obtained by trade from northern Mexico) mixed with water. The cord dropped off in two days if well tended, but always within four days. No further attention was given the sloughed-off cord.

Immediately after the delivery of the afterbirth, the mother lay in a pit, extending from armpit to knees, within the house. This was previously lined with warmed flat stones and ashes, with which she was also covered. These were renewed as they cooled.

846 It was held that the mother should not resume her occupations for eight days. During this period she was washed every morning and given only corn soup without salt. Her husband also washed on these eight days, but refrained from fats, sweets and salt for the first four only. On the first four days the faces of child and [302] mother were anointed with a preparation made by boiling mesquite beans, straining and boiling down the juice to a syrup, which was then mixed with red paint. This was said to take the grease off their faces.

853 The child was not put to breast for four days. In the meantime it was given drops of warm water. The baby could endure without food, it was held, because the mother had practically starved herself for several months before the birth.

2:Bartlett G-5 (1850-1853) 1854.
NT15 River Yumans NT15

to-day, who were to set off in the morning on an expedition against their enemies, the Apaches, north of the Salinas. They were gayly dressed, as is the universal custom of the Indians on such occasions, and mounted on good-looking horses. The chiefs who were to lead the band begged hard of me to lend them a few rifles with the necessary ammunition; which I had to refuse. As an additional inducement, which they thought I could not refuse, they offered to bring me a live Apache boy, and a girl too, if I wished; but having no desire for such additions to our party, I was compelled to decline the generous proposal.

July 1*st*. Our Indian friends composing the war party were up at daylight preparing for a start. They seemed to be supplied with small loaves of bread and dried meat, of which they made their morning's meal. They then decorated themselves with all the finery they could muster. Most of them had shirts of white cotton or red flannel, which they had obtained of us, and which they seemed to regard as the beau-ideal of a dress, without the addition of any other garment. Such as had their own cotton blankets, placed them around their bodies in folds, and over this wound their lariats as tight as possible; for the double purpose, I suppose, of bracing their bodies, and of protecting their vital parts from arrows. Those who possessed neither shirts nor blankets, remained as nature made them, with the addition of a little paint. On their head dresses, they had all bestowed more attention than on their bodies. Some had them plastered with clay, so as to resemble huge turbans. Others had decorated the great club of hair which hung down

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima NU29

their backs with bits of scarlet cloth, but more of them with the richly-figured sashes or belts of their own manufacture. Some again wore their hair in braids tastefully wound around their heads, intermingled with pieces of scarlet cloth; while a few, less particular as to their appearance, wore it clubbed up behind in a huge mass. The manes and tails of their horses were also set off with bits of white and red cloth. Their arms were solely the bow and arrow: most of them had a skin quiver hung across their backs; though a few carried their arrows in their girdles. There was quite an exciting time as the party were about to start; and several of the Commission desired to take their rifles and accompany them, a request which was of course refused.

Wishing to get back to our old camp in the cool of the morning, we did not wait for breakfast, but were off by five o'clock, and, after another hard tug through the sand, reached the camping ground, where we had every thing we could ask for, except shade, and water to bathe in. The latter was the greatest deprivation. The tents were again pitched, and the camp arranged as it was on the day of our arrival.

The Indians again flocked around us, and in greater numbers than before. The Pimos having heard of our arrival, many of them came also, bringing such vegetables as they had, together with *pinole*, made both from wheat and corn. Some of the pinole was sweetened with the flour of mezquit beans, which they also brought separate in small earthen vases, or *ollas*, as the Mexicans call them. The mezquit flour, which is ground very fine, has a sickish sweetness; so that, although I

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

P RY 285

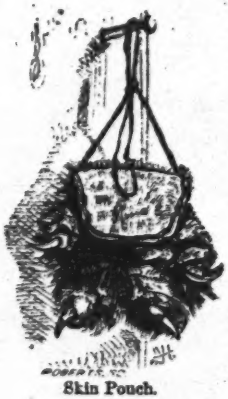
the pottery, they are ornamented with geometrical figures, arranged with much taste.

P RY 291

The dress of the Coco-Maricopas and the Pimos is the same. The women fold the smaller blankets or other cloths, and pass them around their loins, letting them hang to their knees. They are sometimes fastened with one of the belts before mentioned, but are generally kept in place by simply tucking one end in. Sandals of raw hide are worn on the feet. Nothing is worn on the head, nor is the hair ever tied up.

P RY [302]

P RY [293]



Skin Pouch.

P RY 302

In front it is cut off square across the eyebrows; the rest is suffered to hang loosely over the ears, neck, and about half way down the back, affording a protection to these parts from the intense heat of the sun.

P RY [304]

It is a universal custom among the women when they arrive at maturity, to draw two lines with some blue-colored dye from each corner of the mouth to the chin. This is pricked in with some pointed instrument, and remains through life.

P RY 301

Occasionally a fair one gets a

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

P RY 291 cast-off shirts, which they put on on great occasions. By their traffic with the Boundary Commission, they obtained a large number of these garments of a good substantial quality both cotton and woollen. The bright scarlet shirts gave them quite a picturesque appearance. When they visited our camp, every man put on his best garments, no matter what was their fashion, or how many he had. I remember that on one occasion Francisco made his appearance in a pair of pantaloons, with a white shirt, over which was a checked one, and another of red flannel outside of that. For a short time he strutted about the camp, the envy and admiration of his friends. But he soon got tired of sporting such a dress with the heat at 110°; and shortly after we saw him cooling off on the grass, divested of all his finery, which he had carefully tied up in a bundle.

P RY 291 574

P RY 301 The men wear their hair long, never cutting it except across the eyebrows, down to which it hangs, and thus partially protects the eyes. When loosed, their hair reaches to their knees; but usually it is clubbed up in a large mass on their backs. Their earlocks either hang loose, or are braided in several strands, with little ornaments of bone, tin, or red cloth attached to them. But the decoration of their heads with the bands of which I have spoken, forms the most picturesque part of their costume. They have a singular practice of filling their hair with clay; so that when dry it resembles a great turban. I could not imagine their object in adopting so filthy a custom, unless it was to destroy the vermin. The men also wear a profusion of beads when they can obtain them.

3: Whited G-5 (1890) 1894 NT15 River Yumans NT15
Maricopa
Mojave

142
291
301
302
411

(E. A. Benton, photographer, Tempe.) 3008.

SALT RIVER RESERVATION, PIMA AGENCY, ARIZONA.

TWO MARICOPA MEN (SITTING) AND MOJAVE MAN, IN FULL ABORIGINAL DRESS.

[Facing page 136]

3: Whited G-5 (1890) 1894 NT15 River Yumans NT15
Maricopa
Pima NW 29

P R 135 these metals exist within the limits of the several reservations. A few adventurers claim that if the Indian title to the land could be extinguished enterprising miners would soon develop paying quantities of the precious metals, but such statements need verification.

P R 764 CUSTOMS AND RELIGION.—Should one of the tribe die, it was formerly the practice to burn the tent, hunt and kill all the animals owned by the deceased, and destroy all his property; but such practices have been abandoned within the past 15 years. Their mode of burial now is to dig a grave 5 or 6 feet in depth, then dig a vault at one side large enough to receive the body, fill the grave, and cover it with poles or brush, probably to prevent the violation of sepulture by the coyotes. Several such Indian burying grounds may now be seen on the Gila River reservation.

P R 797 Viewed from a religious standpoint, a steady advance has been made within the past 18 years, though the progress has been slow. The Presbyterian church has erected a small adobe chapel at this agency, in which Sunday school and other services are held every week and are well attended. In addition, a small adobe chapel has been erected and partially completed at Blackwater village, about 12 miles east of the agency, but within the limits of the reservation, with a church membership of 22, about equally divided between the sexes. The Pimas have 2 church buildings, valued at $2,000.

P R 177 262 342 PROGRESS.—The material and economic progress made by the Pima and Maricopa tribes within the past 15 years is quite noticeable. Formerly all carcasses of horses and mules which fell on the great road stretching along the south bank of the Gila river, through what is now the Pima reservation, were quickly appropriated by the Indians and used as food. Their dwellings were then miserable huts, built of brush and weeds; now there are nearly 100 adobe houses, and a large number of their huts are built of willows and sticks, well plastered on the sides and roof with adobe, those among them who can do so building houses in the Mexican style. According to a count made July 1, 1890, out of 580 dwellings of all kinds 80 were adobe houses.

P R 177 648 241 The agent is encouraging improvements by issuing a new wagon to each Indian who builds a house, imposing the condition that the wagon shall be properly cared for and housed. On the fulfillment of certain other conditions he issues a plow or harrow, thus encouraging improved methods of farming. The Indians quite readily avail themselves of these opportunities, and since September 1, 1889, there have been issued 22 wagons, 12 sets of harness, 30 plows, 200 shovels, 200 hoes, 50 iron rakes, 100 axes, 100 sickles, and 40 swamp hooks. The Pimas are self-supporting, receiving no rations or annuities and no gifts from the government except farming tools, and their desire for these implements shows the progress that is being made in agriculture among them.

P R 177 291 [822] [302] In dress great progress has been made in adopting that of the whites. Probably one-half of the men wear shirts, pants, shoes, and hats; one-third go barefoot; rarely one may be seen at his cabin without covering to the legs. Some of the children wear very little clothing. The women wear no shoes in warm weather. A scanty skirt, with blouse waist, suffices for their covering, except that they wear a shawl, or a cheap substitute for one, drawn around their shoulders without folds and falling to the knees. No covering for the head is worn except when the shawl is drawn over it. Red is the prevailing color of the dress; the brighter it is the more desirable it will be. The hair is parted in the middle and combed back, and is usually worn long by both sexes, but the men have been encouraged to cut their hair short and wear hats, and efforts in this direction are meeting with some success.

P R 177 273 548 [579] [648] MORALS OF THE PIMAS AND MARICOPAS.—Drunkenness, prostitution, theft, and gambling may be classed as the prevailing vices of these Indians. According to the best authority attainable drunkenness is on the increase among the Pimas. The cause of this increase may be traced to contact with the whites, who sell them intoxicants. They manufacture a cheap fermented liquor from corn or cactus fruit and indulge in drinking at their dances; but drinking does not appear to be more common with them than among the whites, and, indeed, one has but to stand by any of the many open bars of the territory to become convinced that drinking prevails extensively among the superior race. Cases of prostitution are too common, but do not seem to be increasing. Instances of brawls and quarrels are not frequent unless some of the parties are drunk. Fifty Indian boys attending school will pursue boisterous games day after day and never engage in a quarrel or a fight. The Pimas as a tribe are peaceful, and claim that they never warred with the whites, but were obliged to take up the hatchet against their ancient enemies, the Apaches, in order to preserve their existence, and having quieted them, they returned to their peaceful avocations.

P R 164 DISEASES.—The tribe is more or less tainted with venereal diseases. The Indians are scattered over the reservation, and the agency physician attends to but a small portion of those who are sick. No reliable statistics of diseases and deaths have ever been collected, and it is impossible to determine with any great degree of accuracy the proportion of deaths resulting from the several diseases or accidents. The agency physician reports the diseases as scrofula, consumption, conjunctivitis, and syphilis. Rheumatism prevails to some extent, but owing to the mildness of the climate it is not as prevalent as among tribes farther north. Scrofulous swellings on the neck and scrofulous ulcers are often seen. One old resident thinks that from 10 to 20 per cent of the deaths are due to consumption. The physician claims that a large majority of the cases of scrofula and conjunctivitis can be traced to a syphilitic taint.

P R [755] The Indians can not be relied upon to administer medicines furnished and prescribed by the physician. A large majority of them lack faith in prescribed remedies. They prefer the singing and howling of the medicine man.

4:Brown U-8 (no date) 1906 NT15 River Yumans NT15
Maricopa
Pima NU29

varied only according to the intensity of the requirements; they were in place and at work some time before the performance commenced. At a given signal the music stopped and two of the tallest and most athletic young Indians walked into the ring. They were naked save for a strip or thong of buckskin about the loins which was used for the purpose of binding to them wooden phalli. These instruments were about six or seven inches long and so bound that they stood erect from the bodies of the wearers. Each man in his right hand carried a large stone phallus, twelve or fourteen inches in length; the left hands were pressed tightly against their buttocks. Each took a position at the opposite end of the trench in which the musicians sat. After regarding each other for a time, the one nearest the fire said, "We are here." The other made answer, "Why are we here?" The first replied, "You will learn soon." Each then planted the stone phallus in an upright position at his feet and sprang out of the circle.[1]

On his reappearance each man carried in his right hand a slender stick, about four feet long, tipped with feathers of the wild turkey. They were immediately followed by nine other young men, all naked as the leaders and with wooden phalli bound against their bodies, but differing from the latter in having their bodies painted in alternate stripes of black and white. The leaders raised their wands and kept time with the music, which had recommenced on their return, and all sang in that low tone peculiar to Indians. With one in the lead the other ten danced in pairs. After circling the fire several times, the last pair dropped out and squatted in a half sitting posture near one of the stone phalli. At each successive turn two more would be similarly seated, six circling one emblem and five the other. At the appointed time the sixth man sprang erect with a yell and stood behind the musicians, which place and position he occupied during the remainder of the ceremonies. The other ten sprang erect in pairs, that is one from each group, and as they met they went through the various forms of men and animals in the act

[1] Interesting in this connection is the finding by the Hemenway Expedition in the prehistoric pueblo ruins of the Salado valley, within the Pima country in southern Arizona, in 1887–88, of several phalli, usually of tufa, although not so large as those here described. — EDITOR.

[P. 805 B]
[P. 805A Contains no TEXT on The maricopa]

131 [101] **Maricopa.** An important Yuman tribe which since early in the 19th century has lived with and below the Pima and from about lat. 35° to the mouth of Rio

[142] [302]

MARICOPA MAN. (Am. Mus. Nat. Hist.)

175 131 Gila, s. Ariz. In 1775, according to Garcés, their rancherias extended about 40 m. along the Gila from about the mouth of the Hassayampa to the Aguas Calientes, although Garcés adds that "some of them are found farther down river."

101 They call themselves *Pipatsje*, 'people,'

5:Hodge F-4 (no date)1959
NT15 River Yumans NT15
Maricopa

101 Maricopa being their Pima name.
175 Emory states that they have moved gradually from the Gulf of California to their present location in juxtaposition with the
175 Pima, Carson having found them, as late
648 as 1826, at the mouth of the Gila. They joined the Pima, whose language they do not understand, for mutual protection

[142]
[302]

MARICOPA WOMAN. (AM. MUS. NAT. HIST.)

against their kindred, but enemies, the Yuma, and the two have ever since lived peaceably together. In 1775 the Maricopa and the Yuma were at war, and as late as 1857 the latter, with some Mohave and Yavapai, attacked the Maricopa near Maricopa Wells, s. Ariz., but with the aid of the Pima the Maricopa routed the Yuma and their allies, 90 of the 93 Yuma warriors being killed. After this disaster the Yuma never ventured so far up the
101 Gila. Heintzelman states, probably cor-
[114] rectly, that the Maricopa are a branch of the Cuchan (Yuma proper), from whom they separated on the occasion of an election of chiefs (H. R. Ex. Doc. 76, 34th Cong., 1857). Like the Pima, the Mari-
[171] copa are agriculturists, and in habits and customs are generally similar to them.
175 Venegas (Hist. Cal., II, 182, 185, 192, 1759)
131 states that about 6,000 Pima and Cocomaricopa lived on Gila r. in 1742, and that
161 they extended also to the Salado and the Verde; they are also said to have had some rancherias on the w. side of Colorado r., in a valley 36 leagues long. Garcés estimated the population at 3,000 in 1775. There were only 350 under the Pima school superintendent, Arizona, in 1905.

175 By act of Feb. 28, 1859, a reservation
648 was set apart for the Maricopa and the

[P.806A]

175 Pima on Gila r., Ariz.; this was enlarged
648 by Executive order of Aug. 31, 1876; revoked and other lands set apart by Executive order of June 14, 1879; enlarged by Executive orders of May 5, 1882, and Nov. 15, 1883. No treaty was ever made with them.

103 The following rancherias and other set-
361 tlements at different periods are judged, from their situation, to have belonged to the Maricopa tribe: Aicatum, Amoque, Aopomue, Aqui, Aquimundurech, Aritutoc, Atiahigui, Aycate, Baguiburisac, Caborh, Caborica, Cant, Choutikwuchik, Coat, Cocoigui, Cohate, Comarchdut, Cuburidurch, Cudurimuitac, Duestumac, Gohate, Guisa, Hihama, Hiyayulge,

[142]
[302]
[291]

MARICOPA YOUNG MAN AND WOMAN

Hueso Parado (in part), Khanweshetawes, Kwatchampedau, Norchean, Noscaric, Oitac, Ojistaiboes, Pipiaca, Pitaya, Rinconada, Sacaton, San Bernardino, San Geronimo, San Martin, San Rafael, Santiago, Sasabac, Shobotarcham, Sibagoida, Sibrepue, Sicoroidag, Soenadut, Stucabitic, Sudac, Sudacsaaba, Tadeo Vaqui,

[P 806 B]

/82 cont./

000 cooking pots of many sizes.

From the Pima they also learned to weave cloth from
291 native cotton. The dress of the women formerly consisted of a
[177] piece of this cloth wound around the body under the arms and reaching to the knees, with an outer shawl for cold weather.
[302] The men wore only the breech-cloth, but painted their bodies elaborately.

The Maricopa, of course, possessed the same wealth of
262 native vegetal and animal foods as the Pima, and employed the same methods of gathering and treating them. The fruit of the giant cactus, found in unlimited quantities, is still one of their important staples. This strange creation of the plant world blooms in early spring and ripens its fruit in June and July. Using a long
[222] pole with a wooden blade at the end, the women cut the fruit from the plant and carry it to the settlements in large baskets. The
[252] fruit is eaten fresh, dried, made into jelly, or preserved. They
273 also make quantities of wine from it, first boiling the fruit, then draining the juice into large jars, which are kept in a heated house for a week to ferment. A number of women, sometimes twenty-
[476] five or more, formerly joined in making wine, and when it was
[574] ready their neighbors were invited to a great feast, which always ended in a debauch. This deplorable custom, along with many of a commendable nature, was derived from the Pima.

241 The Maricopa are a sedentary, agricultural people. The
[252] principal crop of their small irrigated farms is wheat, which they
[412] grind into coarse flour on the metate, or hand mealing stone.

582 /83/ The little that remains of their former social organization indicates that it was identical with that of the Mohave. Nothing could be learned tending to show that under this system marriage within recognized groups of kindred was prohibited. The union
584 was without ceremony, and formal consent of the parents was not necessary; if they did not send the young man away, it was assumed that they were willing to accept him as a son-in-law.

[764] As among other Yuman tribes, the dead are burned. Within
765 a few days after the cremation of the body of an important man a mourning ceremony, called Nyimich, is observed. Fuel is heaped up to form a pyre, on which are placed pieces of clothing of each of the near relatives of the deceased. The men march around the pyre shouting and crying, followed by the women carrying